

True Treasure:

O R,

Thirtie holy Vowes.

CONTAINING

The brieft sum of all that
concernes the Christian Con-
vians conscionable walking
with

FIRST

Solemnly made, since often re-
newed, and again seriously reviewed;
with some particulars added: the
more to encrease and confirme his
Christian Resolutions.

ALL

In the onely strength of the Almighty.

By Phillip Skippon, Sergeant
Major generall, &c.

The most unworthy Souldier of
Christ Jesus.

*I am the Almighty God, walke before
me, and be thou upright, Gen. 17.1.*

London, Printed for Samuel Enderby,
and are to be sold at his Shop in
Popes-head-Alley. 1644.



To all Souldiers of
reall honour and ho-
nesty, P. S. wisheth
all grace and good
successe in the
Lord Jesus.

Friends,



Aving by the
especial help
of my God,
finished and
published a Collection
A 4 of

The Epistle

of his promises of good things to us : I here present you with some Vowes, of our obedience unto him : Had not my employments for the Publique hindred, I had by the LORDS assistance, plainly proved every Particular, by expresse places of Scriptures ; but I hope all is so consonant to sound Doctrine, and the patterne of wholesome words, that there needs
no

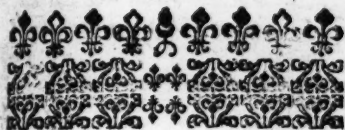
Dedictory.

no dispute, I know in these high flying times, such meane matters as these, are with many of small esteeme: However, I humbly leave them to the due consideration of godly, meeke and judicious minded men, desiring all may be for Christian satisfaction, and no way tend to unedifying contention; they concerne Souldiers especially in many particulars: Well, such as
the

The Epistle, &c.

the Worke is, if you
please to accept, and
make good use of it,
'tis all I desire from
you for it. Farewell
in Christ our Rede-
mer, *Amen.*

The



The maine parts of the
following Vowes, how ma-
ny there are in each Part,
and concerning what.

*The first maine part concer-
ning generall Obe-
dience.*

And containeth one Vow,
page 13.

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Gods Worship. 1

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p. 15.
2. Of

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And containeth five Vowes.

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courses, P. 45.
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And containeth three Vowes.

1. *Of conversing with God,* p. 98.
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And containeth five Vowes.

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 4. *Of avoyding suretship,* p. 123.
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p. 125.
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The Contents.

The eighth maine Part, and
thirtieth Vow, con-
cerning preparing
for Death.

And containeth one Vow,
p. 128.

In all, Vowes 30

The Conclusion, concer-
ning seeking of, depen-
ding upon, awaiting for
Gods help and Blessing in
all and above all things.

P. 143.

Thus farre of the chiefe heads
of this Treatise.



A briefe Preadmonition.



MY Soule, be
Admonished
ever to say to
heart, and ne-
ver to forget
at what times ; namely, in
greatest feares and distresses,
Psal. 66. 13, 14. And in
what manner ; namely, with
fearfull imprecations a-
gainst thy selfe, in case of
disobedience ; these Vowes
have been made and renew-
ed, and that the Lord will
surely require these things
of thee, *Dent. 23. 21.*

Observe



*Obferve by the way
two things.*

First, some expresse places out of sacred Scripture concerning holy Vows.

Secondly, his more especiall considerations, in making these Vowes.

First, the plaine places.

*Vow and pay unto the
Lord your God Psal. 76. 11.*

David vowed unto the
mighty God of Jacob, Psal.
132. 3.

When

Two Observations.

When thou vowest a Vow
to God deferre not to pay it,
Eccles. 5. 4.

That which is gone out of
thy lippes, thou shalt keepe
and performe, Deut. 23. 23.

I will pay thee my Vowes
which my lips have uttered,
and my mouth hath spoken
when I was in trouble, Psal.
66. 13, 14.

Cursed be the deceiver,
which hath in his flocke a
male and voweth and sacri-
ficeth a corrupt thing, Mal.
1. 14.

If thou shalt forbear to
vow, it shall be no sinne unto
thee, Deut. 23. 22.

When thou shalt vow a
Vow unto the Lord thy God,
thou

Two Observations.

thou shalt not slack to pay it ;
for the Lord thy God will
surely require it of thee. and
it would be sinne unto thee,
Deut. 23. 21.

Better it is thou shouldst
not vow, then that thou
shouldst vow and not pay,
Eccles. 5. 5.

Suffer not thy mouth to
cause thy flesh to sinne, nei-
ther say before the Angel, it
was an error, Eccles. 5. 4.

To Vow and not to pay is
foolish, Eccles. 5. 4. trouble-
some, Prov. 20. 25. sinfull,
Deut. 23. 21. dangerous
thing, Eccles. 5. 6.

Therefore according to the
Vow that thou vowest, so
thou must doe, Num. 6. 21.

Well

Two Observations.

*Well Lord, I have sworne,
and by thy grace I will per-
forme it, that I will keep thy
righteous judgements, Psal.*
119. 206.

*See Job. 22. 27. Nah. 1. 15.
Isa. 19. 21. Acts 18. 18.
Gen. 28. 20. 1 Sam. 1. 11.
21. Joh. 1. 16. & 2. 9. Mat.
5. 33. Psal. 50. 14. & 2. 25.
& 61. 8. & 65. 1. & 116. 14.*

Secondly, his especial con-
siderations.

These Vowes are made,
not to insnare any mans
conscience, for every one is
left to his lawfull liberty,
nor as if it were possible for
himselſe or any other per-
fectly to performe them;
For

Two Observations.

For alas he hath sinned, doth
sinne, and is prone to sin, a-
gainst every circumstance of
every one of them continu-
ally, and in many things we
sin all, Jam. 3. 2. but to re-
stifie his hearts unfained de-
sire to walk with his God ac-
cording to them, and how he
resolves, by Gods grace will
endeavour to pay them; and
finding his many and great
failings against them, to be-
come yet more vile in his
owne sight, 1 Sam. 6. 22. and
to abhorre himselfe in dust
and ashes, Job. 42. 6. in the
sight of his most holy God,
1 Sam. 6. 20. the more ear-
nestly to beg mercy, Psal. 51.
grace, Heb. 4. 16. and com-
passion

Two Observations.

passion in Christ Jesus ; also when at any time, in any particular, he shal hereafter stray from God, the more strictly (hereby) to recall himselfe, and return unto him, Ps. 119. 59. and although it be true, they cannot be fully observed, 2 Cor. 2. 16. yet may they fully serve (as they are warranted by Gods Word) as good and helpfull rules to shew us our duty, and to further us therein, and to cause us the more cleerly to see, and to make us the more sensible of our sinfulness and insufficiency, and so the more dearly to esteeme Christs merits, and in him Gods grace and mercy.

A Prayer.

II

A solemn Prayer concerning
the right use of the fol-
lowing Vowes.

O My heavenly Father, my
only sufficiency, without
whom I cannot thinke one
goodthought, but am most prone
to all evill: I most humbly and
unsaindly beseech, and urge
thee, in mercy; as thou hast pro-
mised, by the effectuall working
of thy holy Spirit; notwithstan-
ding my most hainous sinful-
nesse, exceeding great insuffici-
ency, and al other, though never
so many and great impedi-
ments, henceforth to direct,
stirre up and strengthen me,
watchfully, seasonably, consci-
onably, feelingly and constant-
ly to remember, respect, apply
and performe, all, every one,
and each circumstance of these
my holy vowes (by thine owne

B

especi

A

especiall grace) most solemnly made; often and earnestly renewed before and unto thy Majesty, to bind my selfe the more strictly against sinne, to serve thee. O be herein my strength and sufficiency, that my conscience hitherto fouly polluted and terribly accusing, may be thoroughly purged; and sweetly excuse me, yea in the very particulars wherein I have most offended, and am most prone to transgresse; that though when I have done my best, I come tarre short of my duty, yet that my hart may testifie for & unto me, I do the best I can, thogh I cannot do as I ought to please thee. My Lord, my God, give me thy grace according to the light of a well informed conscience (as hereby I have most strictly tyed my selfe) to walke humbly with and uprightly before thee, no more daring (as I have done) to offend

A Prayer.

3

offend thee. To this end enable
me to watch and pray, to
wastle, weep and cry unto thee,
and never to give over; or let
thee goe before thou hast herein
blessed me, in granting this so
exceeding needfull a request;
that I be not overcome of evill,
but may overcome evill with
good, and so wholly apply my
selfe to doe thy will. Certain-
ly thou wilt grant it in time and
measure as thou seeest fit. Lord,
when, where, or howsoever, of
ignorance, weaknesse, forgetful-
nesse, or any other way I have
done, doe or shall doe amisse,
contrary to any of these rules
and resolutions; Oh be thou en-
treated to cause me speedily and
soundly to discern, confesse,
bewaile, crave pardon for, and
strengthen against the same: Oh
restore and receive me, make
me more wise, warned, watch-
full and better governed after-

B 2

wards

wards thereby ; yea, renew mercy and grace unto me to this end I pray thee, and doe not suffer any of my failings or faults so farre to discourage me as to drive me from thee, but make them to move me the more humbly and earnestly to draw neerer unto thee, and the more zealously to renew my holy purposes, yet the better to serve thee ; Oh doe not, doe not at all deny, refuse, reject, or turn from me !

O Father of mercies, my most mercifull Father, I most humbly and unfainedly beseech and urge thee, vouchsafe freely and fully, in the most precious blood of thy Christ my Redeemer, to forget and forgive all my sinnes though never so many and heinous, against all and every one of these my holy vowes, and every circumstance of each, for I have innumerable times and
ways

A Prayer.

5

wayes most grossly and wilfully,
yea without ceasing offended in
every one : O require not these
things of me, for I cannot an-
swer thee one of ten thousand
thousands, but require them of
him my alone Saviour and al-
lufficient surety, who hath fully
satisfied thee on my behalfe for
every one of these, as well as for
all or any of my other faults.
Oh grant me in the sence of thy
infinite, undeserved, never fai-
ling love, according to thy ex-
presse promises, to fly unto, and
trust in his merits ; notwith-
standing all my grievous viola-
tions of all and every one of
these most solemne vowes, and
cause me to feele the same most
precious balme of *Gillead*, to
ease, heale and comfort my most
sinfull and sorrowfull soule : for
his infinite sufferings sake, turn
thy deserved wrath from me,
and deale graciously with me,

give me assurance of pardon
from, and peace with thee: O
Lord my God, worke, worke,
worke and help, speedily, effe-
ctually and constantly: I beg
of thee, that at all times, and in
all things, I may with all my
heart offer my selfe unto thee,
that through thy infinite pati-
ence I may escape thy justly
merited vengeance, and by thy
undeserved mercy enjoy thy
loving favour, which is better
then life. All through the al-
sufficient satisfaction and per-
petuall intercession of thy most
deare and onely Sonne, my a-
lone sweet Saviour and sole
sufficient Mediator
Christ Jesus,
Amen and
Amen.



*The following Vowes briefly
expressed, the more ea-
sily to be remembred
for present Medi-
tation and
Prayer.*

1 **T**O have respect to all
Gods Commandements,
and to turne from every evill
way.

2 To make strict conscience
of sanctifying the Sabbath eve-
ry where continually.

3 To imbrace every part of
Gods worship every day, as may
be possibly and conveniently,
without superstition or wilfull
neglect.

4 To examine our repentance
and faith by the Law and Gos-
pell,

2 *The following Vowes*

pell, frequently, seriously and impartially as in Gods presence, who sees our carriage towards him in this weighry worke.

5 To celebrate the severall kinds of religious fasts, seasonably and solemnly, as every extraordinary occasion may require.

6 To receive the Lords Supper, or the Sacrament of the Body and Blood of our blessed Saviour, reverently and fruitfully, when and wheresoever we possibly may.

7 To oppose and punish wicked men and wickednesse, by all means we can.

8 To cherish and assist good men and goodnesse in like manner.

9 To give good example in our particular calling by avoiding the common sins thereof, and keeping a good conscience there-

therein, and by walking worthily continually.

10 In all causes of Counsell, and courses of Justice to be well advised and impartiall.

11 In the Leaguer to carry our selves as in the sight of God in all Christian wisdom, sincerely and with all circumspection before men worthily.

12 To abstaine from all abuses of the marriage bed.

13 To labour the conversion and edification of wife, children, servants, or any other under our rooffe, by all good meanes possible.

14 To demean our selves wisely in all our wayes among them.

15 To eschew evill company continually.

16 To avoid all excesse every where, all drunkenesse especially.

17 To watch against all filthy-

10 *The following Vowes*

filthinesse in all places.

18 To take heed of breaking out into passion upon any occasion.

19 To set our selves against al misgovernment of the tongue without ceasing.

20 To stirre up our selves to edifie others in all places, upon all occasions, and by all means we can.

21 To demean our selves warily in all things.

22 To converse with God in holy matters.

23 To keep our selves in awe by holy meditations.

24 To call to mind the Lords especiall mercies.

25 To labour for a sanctified use of our outward condition whatsoever the same is or may be.

26 To put all Gods blessings to the best use.

27 To give the tenth of all increase

briefely expressed. 11

increase to holy uses.

28 To avoid suretiship to the uttermost.

29 To forbear running into, and to endeavour to get out of debt by all meanes we can.

30 To prepare conscionably, carefully and constantly for the day of death.

The conclusion, to seek, depend upon, and await for the Lords onely help and blessing in every respect, Psal. 28. 7. & 127. 1. 2. Phil. 4. 13.

*Amen my Lord, my God, my Father, according to thy mercy, power and truth in Jesus Christ, Amen,
Amen.*

Proofes.

1 Psal. 119. 6. 101. 2 4. Com.
3 Psal. 55. 17. 4 Lam. 3. 47. 5
Joel 2. 12, 13. Zach. 12. 12. to the
end. Da. 9. 3. & c. 1 Cor. 11. 26 to 32
7 Psal.

7 Ps. 101. & 15. 4. 8 Ps. 14.
 4. & 16. 3. 9 Acts 24. 14. &
 23. 1. 10 Deut. 16. 18, 19. Pro.
 21. 3. 11 Deut. 23. 14. 1 Sam.
 16. 18. & 18. 5. 14 30, 12
 Levit. 18. 19. Joel 2. 16. Rom.
 13. 13. 13 Deut. 6. 7. 14 Psa.
 101. 15 Psa. 1. 1. Prov. 1. 10.
 15. 16 Isa. 5. 11. 22. 17 Job
 31. 1. Rom. 13. 13. 18 Pro. 14.
 17. 29 & 15. 1. 18. 19 Psa.
 39. 1. & 17. 3. 20 1 Thes. 5.
 11. 1 Cor. 14. 26. 21 Ephe. 5.
 15. Ex. 23. 13. 22 Phil. 3. 20.
 23 Psa. 4. 4. & 33. 8. & 119.
 161. 24 Ps. 40. 5. 25 1 Tim.
 4. 5. 26 Mat. 25. 16. 27 Gen.
 28. 20, 21, 22. 28 Prov. 6. 1.
 & 11. 15. 29 Rom. 13. 8. Ps. 37.
 21. 30 Isa. 31. 1. Mat. 24. 42.
 Mark. 13. 37.



*The Vowes first briefly .pla-
ced, and in order explained,
and how he ought, and pur-
poseth by Gods grace to
performe them.*

*The first maine part containing
the first Vow, concerning
generall Obedience.*

*As to have respect to all Gods
Commandements, and to turne
from every evill way.*

That is,

*Sincerely, watchfully, wil-
lingly, constantly, in
thought, word, behaviour
and conversation, wheresoever
he is, with whomsoever he hath*

14 *I. Vow general obedience.*

to doe, and in whatsoever he takes in hand, according to the light of a well informed conscience; to set himselfe against whatsoever is unlawfull and unbeseeming before God and man; to the uttermost avoiding all the occasions of any sinne, and all appearance of every evill, and to imbrace every warrantable and commendable duty, and all good meanes that may further thereunto; abhorring all by-respects of pleasures, profits, feares, flattery, friends, favour, intreaty, threats, compulsion, company, fashion or custome, multitudes, examples, though of (otherwise) good men, speaking against of great men, and the like, that would mislead me, breaking through all impediments, not dispensing with himselfe in any particular, approving himselfe to the Lord in all things, and above all seeking

king his glory in the conscionable discharge of his duty.

The second maine part containing five Vowes, concerning Gods holy Worship.

First, to make strict conscience of sanctifying the Sabbath every where continually.

Before it come

TO remember the same, to prepare therefore, to strive for long time thereafter, to cleanse himselfe to sanctifie the same, wisely, carefully and constantly to prevent or remove in himselfe, his, or others (all that he can) whatsoever would occasion the prophaning, or hinder the hallowing thereof on the contrary

16 I I. Vow, of sanctifying

contrary, imbracing and furthering all that may further so holy a duty, to pray to be prepared thereto, to keep his heart busied with good thoughts, and tongue with good speeches the night before ; yea, if it may be with possible conveniency, to call those about him together in the afternoone on Saturday, the more solemnly and thoroughly to teach them their duty therein ; and to stirre up our selves the better hereto, often calling upon, and urging of them to finish our owne works timely and diligently, that our hearts be not troubled with the cares of them, nor our hands tempted to worke about them on the Sabbath ; in especiall manner to prevent and breake off all domestickall grievances and perturbations, because heart-burnings, discords, and disorders among the members of the Family extend their infection

infection and hurt even to the
prophanation of the Sabbath;
neither doth the Lord look to
be served aright in his house, if
people live not quietly, loving-
ly and dutifully in their houses;
aske experience and be warned,
for God will be sanctified in
those that draw neer unto him.

When the Sabbath is come

TO arise early, to give him-
selfe throughout the whole
day without wearinesse, with all
diligence and delight to the se-
verall duties of the day in Gods
house, in his family, in private;
as to hearing, reading, prayer,
meditation, conference, Cate-
chizing, singing Psalmes, eve-
ry duty seasonably, reverently,
attentively, feelingly, profit-
ably, to devide the times aright
for every publique family and
private duty, that all be done
orderly

18 11. Now, of sanctifying

orderly, without hast or confuſion, that the one be not a hindrance but a furtherance to the other ; to watch againſt all worldly, vaine and unedifying, much more all wicked thoughts, words and works throughout the whole day ; entertaining onely heavenly Meditations, ſpeeches and actions, when of neceſſity he ſhall be hindered by any importunate and unavoidable duty of his particular calling ; as removing, marching, watching, quartering, ſayling, and the like : To conſider it is the Lords day, and as may moſt ſtand with Chriſtian convenience, to lay hold on every opportunity, to doe or receive all the good he can ; to ſeperate himſelf, that he may with more freedome be the better buſied ; to take occaſion to ſpeake of good things with thoſe I know to be well inclined ; to keepe his heart
close

close to the Lord; when it cometh to the push, not onely to know, write and say thus, but by Gods grace to practice accordingly; to avoid forgetfulness, neglect and sloth; to take heed of tipping, immoderate eating, and whatsoever would make heavy and unfit for heavenly duties, or distract from them; not yeelding willingly to any thing that is contrary to the warrantable strictness of that day by no means, dispensing to transgress in the least against conscience; a bewailing, craving pardon for, and Reformation of whatsoever he knowes amiss; beleeving the gracious acceptation of, and a waiting for his promised blessing upon his poore performances; notwithstanding the weakness of them, and all other hinderances, onely through Christ Jesus; so giving himselfe to serve the Lord on his day wholly.

Besides

20 Of sanctifying the Sabbath

Besides these.

AS occasion requires to exercise Charity to the poore, mercy towards our selves and others; yea, to our servants and cattell, which are both to rest that day, yea, in time of earing and harvest: Further, we our selves must rest also from all works of pleasure and profit; we may take convenient sustentance, and that with others, and must yeeld to works of instant and urgent necessity; for he that is Lord of the Sabbath saith, it is lawfull for us to doe good on the Sabbath day.

The



*The third Vow, and second
of this second maine
part.*

To imbrace every part of Gods
worship every day, as he
may possibly and conve-
niently without su-
perstition and wil-
full neglect.

That is,

First, in private to pray for
himselfe, his family and Gods
people, as most pressing occasi-
ons require, to read in Gods
word, and somewhat in a good
book, to examine himselfe by
some part of the true watch, to
call to mind his vowes, to re-
member some of Gods promi-
ses, to meditate on some good
point

22 *III. Vow, worship*

point, to sing part of a Psalm, all in the freest and sickest season.

Secondly, in his family, morning and evening to pray, to read in Gods word, and somewhat in a good book, to conferre of good things, to sing part of a Psalm, to pray before, and to give thanks after meales, to season them with good discourse, to catechise his children once a day.

Thirdly, to lay hold on every occasion, for each part of Gods publique worship.

In every one

To set himselfe to seeke the Lord.

Preparedly, with premeditation.

Understandingly, knowing what he goes about.

Deliberately, not slubberingly, nor in hast, or withing the work over.

Hum-

Humbly, he being so evill,
and God so holy.

Feelingly, that his heart labour *in the action*, and be affected.

Zealously, with earnestnesse and stretched out affections till the work be ended.

Seasonably, when he may be least distracted, and doe himselfe and others the most good.

Willingly, not as puld by the ears, or forced, shaking off backwardnesse.

Chearfully, striving against coldnesse, dulnesse, deadheartednesse and drowfinesse.

Instantly, without delay, or deferring till another time.

Constantly, at set times, if it may be, catching at convenience.

Conscionably, because the Lord requires it.

Not customarily, for fashions sake, or any by respect.

In

24 *Worship the Lord daily.*

In sincerity, not to be seen of men, but approving his heart to God.

Resolutely, though nick-named, scorned and opposed.

Singularly, though never so few doe so.

Secretly, in every private and family duty, avoiding all loudnesse and open shewes, as farre as possible may be.

In faith especially, resting on the Lords promised acceptation and blessing in Christ Jesus.

In hope, awaiting the experimentall performance thereof.

With sound application to his especiall occasions.

With upright and earnest resolutions to obey.

Powerfully practising accordingly.

All in the strength of the Lord, as to, and in the sight of the Lord as well as he can, though he cannot as he ought,

with

with true though weak desire to
fear his name.



*These following Exceptions
may lawfully hinder or alter
the precise times of perform-
ing the foresaid duties,
and sometimes some
one or more of the
duties them-
selves.*

*As
Being visited with sickness,
or being withdrawne by the
workes of his calling, or other
urgent occasions as will not ad-
mit of delay; journeying by wa-
ter or land, being in places and
company where he cannot with
christian conveniency, neither
need the times be so strictly stood
upon,*

26 III. Vow, for fasting, &c.

upon, if the duties be at some other times performed: Yet not to neglect or delay, when and where he may serve the Lord, as he will answer to the Lord, who searcheth the hearts; alwayes labouring to redeeme the time, and not to trouble himself, although he alter some duties, and performe others in their places, his conscience bearing him witnesse, that he still desires to serve the Lord the better thereby.

The fourth Vow and third of this maine part, concerning Examination.

To examine his repentance and faith by the Law and Gospell, frequently, seriously and impartially, as in Gods presence, who sees his carriage towards him in this weighty worke.

That

For Examination. 27

That is,

A According to Master *Brinslies* exposition of the Law and Gospel, in his book called *The first part of the true watch and rule of life* (being in his judgement the best help for this use that ever he met withall) to try his thoughts, words and wayes past, present and to come, &c.

For the times,

Ordinarily before every Sabbath, more especially before receiving the Sacrament, and before a publique Family, or private Fast; but most of all in any sore sicknesse, or any other great calamity, or being summoned by death, that he may not live in any known sinne, or the omission of any required duty without repentance; to chuse such times of the day, and to seek out such places at home, or abroad, in field or Garrison,

C 2

when

28 *IV. Vow, concerning*

when and where he may be most private and least hindered, and be surest to prevent and escape all company and other distractions.

And further,

For more conveniency and lesse tediousnes, to take so much every day, that the whole may be gone through every week or moneth, or somewhat every day till all be gone through at best leasure, and then to begin again; or otherwise, according to Christian discretion, with all carefulnesse, without superstition or negligence.

But when, where and in what Order soever.

To set his heart and affections aright, as in the presence of the al-knowing God, with whom I have to doe; when he begins, to begin with solemn prayer, to labour

Examination. 29

labour that his heart goe along
with each part of the foresaid
rule, purposing to practise eve-
ry particular, with feeling affe-
ction and settled devotion, to
meditate and pray according to
his written quotations joyned to
that rule of Examination; to
mourne for every sinne commi-
ted, begging pardon in Christ,
and the imputation and applica-
tion of his most perfect obedi-
ence and al-sufficient satisfacti-
on; craving freedome from pu-
nishment, pleading and urging
the Lord, with his Saviours infi-
nite merits, and perpetuall me-
diation; desiring preservation
from all sinne, especially from
those he is most prone unto, and
in danger of; yea, from such as
he thinkes least of, or conceives
himselſe freest from; to aske
those graces he most wants; to
give thanks for every grace in
any measure attained unto, and

30 *IV. Vow, concerning, &c.*

for deliverance out of those sins he hath lived in; and for preservation from many and grievous sinnes, into which he was often ready to fall; yea, daily from those sinnes to which he is most prone, or to which he is most tempted, or which are most incident to his particular calling and common conversation; yea from those he least thought of, and so lest feared; and for faith, comfort and assurance, in respect of every Article of his beleef in the forenamed true Watch, to be thankfull for the least beginnings, to bewaile and beg supply of his wants; so labouring for faith and a good conscience, to apply himselfe to discharge each part of his duty, without putting off from day to day, or from one time to another, resisting dead-heartednesse and wearinesse, being a duty concerning him so neerly.

The



*The fifth Vow, and fourth of this
maine part concerning ho-
ly Fasting.*

To celebrate the severall kinds
of religious Fasts, seasonably,
and solemnly, as every ex-
traordinary occasion
requires.

That is,

In publique

With Gods people, according
to the occasion, time and
manner appointed by authori-
ty, upon such generall, to adde
his owne, and his Families espe-
ciall occasions; wisely to watch
for, catch hold of, and attend
upon every extraordinary occa-
sion which God presents, where-
by he (as) calls upon him to this
work.

92 *V. Vow, concerning*

In his Family and alone.

Having fallen into any grievous sinne, or being in any great calamity, or desiring any especiall inward grace, or outward blessing, or deliverance out of any great distresse, or fearing, or feeling any outward judgement; to seek the preventing, removing, or sanctifying the same; yea, in whatsoever inward or outward misery, he or his may be, in this especiall manner (as an especiall meanes that the Lord hath most graciously left to his to attaine the same) to seek all help from heaven.

More especially,

As (by the especiall grace of God) it hath been, he also resolves it shall be his constant course, to begin every new year in this manner; also, ever when the Lord calls him out of his garrison into the field (being then

then to expect more then ordinary hard and perilous imployments) thus most humbly and unfainedly to crave grace, wisdom and good government, sufficiency, health, safety and good success, as need may require; As also, that the Lord will please to watch over every one of his at home, for good in every respect, all the time of his absence from them; and if it be his blessed will, we may enjoy a comfortable meeting, &c. with our particulars, to remember the generall necessities of Gods Church and Children; yea, sometimes to set such dayes a part on their behalfe, as fellow-feeling members of the same body, whereof Christ Jesus is the head; and as we would they should doe the like for us in our calamities.

C s

The

34 *V. Vow, concerning*

The time for such solemnities.

Cannot (in his judgement) be lesse then from even to even, one ordinary meale being onely forborne.

All which time to abstaine from eating and drinking, so farre as nature be not weakned (as may happen to some aged, sick or weakly disposed persons, or women with child, or the like, who are to preferre mercy before sacrifice) and so be made the more unfit to performe holy duties; to lay aside our best apparrell, sweet smells, musick, or any other thing t'nat would delight us. Further, to forbear all works of our calling, use of the Marriage-bed, fullnesse of sleep, yea, whatsoever would hinder before, disturb in, or any way violate, such a service.

To weigh

Considerately and thoroughly the urgent occasions thereof, and how happy we shall be in obtaining what we want or escaping what we feare or suffer, thereby to stirre us up the more submissively and earnestly to crave the same.

To prepare for, and to keepe the same as the Sabbath.

All the whole day to apply himselfe to the conscionable, orderly and constant performance of every holy duty; to come before the Lord herein with meditation, preparation, examination and deliberation; in obedience and repentance, confidently and patiently awaiting a blessing from above; which he hath expressly promised to leave behind him; and as the Lord hath in this respect done

36 V. Vow, concerning

done to others of his wonderful-
ly, yea, to him and his informer
greatest extremities often and
most remarkably ; this onely of
his owne meere mercy in Christ
Jesus ; in every pressing necessi-
ty chiefly, be we never so un-
worthy, and be our duty dis-
charged never so weakly, if but
sincerely ; thus labouring, our
labour shall not be in vaine,
but be rewarded graciously, plen-
tifully and assuredly ; for was
hipocriticall and monstiously
wicked *Ahab* regarded, heard,
and spared, who was onely with
the threatening terrified, and
thereby but outwardly hum-
bled ? what will not our recon-
ciled God and most tender-
hearted Father doe for his ? how
will he then regard, heare,
spare and help his ? who (by his
good grace) in their extremity
thus draw neere unto him, hum-
ble themselves before him, and
seek

seek all help onely from him ;
with true contrition, filiall fear,
humility of heart, sincerity of
spirit, Christian confidence and
faith unfained; who ever hath at
any time, in any thing, in this
manner sought his God aright,
that hath been sent away suc-
courlesse? and hath not either
obtained the thing he desired,
or that which his experience
must confesse was much better
for him? the like may we look
for undoubtedly; Lord cause me
thus to seek thee, and I am sure
thou wilt (as thou hast done and
declared) work for me wonder-
fully.

The



*The sixth Vow, and fifth of this
maine part, concerning recei-
ving the Lords Supper.*

To receive the Sacrament of the
Body and Blood of our blessed
Saviour reverently and fruit-
fully, when and where so-
ever he possibly may.

That is, before receiving,

Alwayes, oftentimes to call
to mind and apply the par-
ticulars which the Lord re-
quires of us before, at and after
receiving, and what good the
Lord sheweth and assureth to
his in the Sacrament (as fol-
loweth in briebe) and then to
turne all into an humble and
earnest prayer, for the Lords
especiall assistance and bles-
sing ; not forgetting to give
thanks

thanks for grace and comfort received, nor to humble himselfe for present wants ; and former abusing this holy Ordinance, which might now hinder Gods grace, mercy, acceptation, and blessing in this work ; or procure his threatned judgments to the prophaning thereof ; now especially to practise the forementioned duty of examination ; to remember and lay to heart with heavenly mindednesse the sacred mysteries of this blessed Ordinance ; to imbrace the same in obedience to his sweet Saviours command, who sayes, doe this ; and that the more solemnly to celebrate the remembrance of his death for me, being the chiefe end thereof, and the more openly to confesse his name thereby ; bewailing his owne most sinfull condition in generall, and his speciall sinnes in
especi-

40 VI. Vow, concerning

especiall manner, resolving untainedly to break them all off, and to serve the Lord in all good conscience afterward; not leaving out any one known sinne for any respect; herein dealing as before the Lord directly, as he would the Lord should blesse and not plague him in this great duty; looking from himselfe, from his owne heinous sinfulness, extreame unworthinesse, and most accursed naturall condition, to the so freely, plainly, plentifully, infallibly, assured mercies in his most faithfull promises through the alone al-sufficient satisfaction of his onely Saviour Christ Jesus; so denying himselfe utterly, labouring to seek and find all mercy, grace, peace, comfort and happiness; all wisdom righteousness, sanctification and redemption in him onely; resolving

the Lords Supper. 41

ving to live in all love, peace,
and Christian Charity with e-
very one continually ; for-
getting, forgiving fore-past
injuries, utterly passing by of-
fences wisely ; where distaste
hath beene, or heart-burning
may be, to seeke and accept
reconciliation seriously and
gladly ; to converse quietly ;
to doe good for ill heartily and
unweariedly.

Approaching to the Lords Table,
To be filled with all holy af-
fections, to give no way to the
contrary thoughts, being busie
about so heavenly a duty ; to
shew a most reverent gesture,
as in the presence of the Lord
of, and over all ; the great
King and Master of this Feast,
who is a most holy God, and
will be sanctified in body and
spirit of those that draw neere
unto him, as in the sight of the
most

42 VI. Vow, concerning

most glorious Angels, and Gods
holy Congregation.

All the time of Ministration,

To remember, distinguish and
apply the severall ceremonies,
and their significations with
godly sorrow, lively faith,
sweet comfort, entire thank-
fulnesse, &c. as is more at large
in Master *Brinslyes* true Watch,
the first part, Pag. 145, 146,
147.

Going from the Table,

To rest assured that I doe and
shall as certainly enjoy the
thing signified, even the Body
and Blood of Christ, for the
free and full remission of all his
sinnes, and salvation of his soul,
as he hath outwardly received
the outward signes thereof
Bread and Wine; also, that as
he received the seals of the Co-
venant, so he doth and shall
partake of all the good contain-
ned

ed therein; as in brieft, in
this life, for the inward man,
perfect justification, true san-
ctification, more strength a-
gainst all sinne and especiall
corruptions; more fitnesse to
serve God in all things; espe-
cially wherein he hath most fai-
led; encrease of perseverance
in all saving graces: for the out-
ward man, a good name, a com-
petent estate, safety from harm,
supply of good, sanctified use of
all for, or a turning all to his
good; good health, good suc-
cesse, &c. In the end, a blessed
end; and in the World to come
in Heaven, absolute holinesse,
and the fulnesse of all blessed-
nesse for evermore; yea, every
one of these undoubtedly; for
the Lord is in earnest, and
meanes not, will not, cannot
deceive us.

After

After receiving,

His whole life must be a testimony of thankfulnesse for such inestimable benefits, least if after receiving, he returne to his old byas againe, and that prove a wofull testimony against him, hee hath not received rightly, and so instead of the former blessings, he feeles the contrary judgements as a just recompence of prophaning so sacred and weighry a duty; therefore to give thanks for grace and comfort againe vouchsafed; to be humbled, and crave pardon for what was amisse in preparation and receiving; to desire and await for the Lords most mercifull promised, and in the Sacrament assured assistance, and blessing, &c. See in the true Watch, Pag. 148.



The third maine part concerning
his particular calling, and con-
taineth five Vowes.

The seventh Vow, and first of
this maine part.

To oppose and punish wicked
men and wickednesse by all
meanes he can.

That is,

TO discover and discounte-
nance, to speak and to set
himself against such, according
to his place and power, in all
Christian wisdom and zeale;
yes, though they be neere to
him, and greater then he; to re-
prove them, when words will
not help, nor authority cannot
prevaile, to shew in his counte-
nance and carriage his unfained
dislike

VII. How of opposing, &c. 46

dislike of such persons and courses; mourning and sighing for those he cannot reforme, and for what he cannot mend; not judging the worst, but hoping the best of them, praying for them, shewing a meek and charitable disposition towards them; so leaving them to the Lord to deale as he pleaseth with them.

l cour-
ng for
, and
, not
oping
g for
cha-
wards
o the
ra seth



*The eighth Vow, and second of
this maine part.*

To cherish and assist good men,
and goodnesse in like
manner.

That is,

TO enquire after, to converse
with such, finding in them
words of wisdom and truth of
goodnesse, though in much
weaknesse; after triall, to be
open hearted, cheerfull counte-
nanced, fairly carriaged, and
friendly in speeches towards
them; speaking good of them;
and if occasion requires speak-
ing for them; yea, though they
be meane in the world; and
though it be before great men,
or such as for goodnesse scorne
them, if they be not present (in
case

§ 8. How of furthering, &c.

case any ill be spoken against them) to speak the best of them, out of Gods Word to advise and encourage them, to beare with, and take no notice of meer frailties in them; circumspectly and seriously to admonish them, in their ; outward need to relieve them; to say nor do nothing that may shame or wrong them; by no meanes before any to slight them; to take heed he no way provoke, grieve, vex or perplex them; for his sake to whom they belong to labour for inward affection towards them; Christianly to respect them; heartily to pray for them, and conscionably to immitate their good examples of piety, good goverament and true worth he observes in them.

The ninth Vow, and third of this
maine part.

To give good example therein,
by avoiding the common sinnes
theroof, keeping a good con-
science, and walking wor-
thily continually.

That is,

To set himselfe in especiall
manner against those parti-
lar sinnes he most dislikes, re-
provs & speaks against in others,
or which he hath any way beene
moved for; or if some have just-
ly (though out of their malice)
cast in his teeth, (as excessi-
ve passion, bearing injuries in
mind, &c.) above all to have
nothing to doe with any wayes
of deceit or violence against the
lands service, or poore Souldi-
ers due; neither in advice, vi-
lence

50 IX. *Vow, of giving*

lence, liking, consent, word or work, to yeeld thereunto; though some with all manner of reasons would perswade to the same, though he suffer never so much therefore; or whatsoever help in distresse, or benefit to him or his might come thereby. But in the strength of the Almighty which hitherto in this respect hath upheld him remarkably, to hold fast his integrity, in well doing to commend all to the Lords disposing wholly, who hath taken it on himselfe, to take care for him and his continually; to trust his God most in greatest extremity; to deale faithfully and equally, as he will give account to the Lord, answer before the strictest authority; declare to honest men truly, and as he would be dealt by; so endeavouring to keepe a good conscience in all things towards God and man.

and

and to carry himselfe unblameably and worthily; none (no not those that most strictly observe, or mischievously malice him, and wish, seek and would be glad of his shame and harm, may have advantage against him.



The tenth Vow, and fourth of this maine part.

In all causes of Counsell and courses of Justice, to be well advised and impartiall.

That is,

Hearing all particulars and parties deliberately and soberly, examining every circumstance over and over thoroughly, to weigh all seriously; being asked (as the cause requireth) to give his advice to the purpose
D 2 briefly

52 *II Vow, of worthy*

briefly and discreetly, when his turne comes, with a settled spirit, grave countenance, well placed and few words (according to the rule of right) to passe his sentence without any by respect; plainly, freely, boldly and impartially, whosoever be present, whatsoever others opinions are, though no more be of his mind; yea, though he should be frowned upon, slighted and censured for his labour.

The eleventh Vow, and fifth of this maine part.

In the Leaguer, to carry himselfe in all Christian wisdom sincerely in the sight of God, and with all circumspection worthly before men.

That is,

BESIDES that, he is to have due regard unto the second and third Vow concerning the Sabbath;

walking in the Leaguer. 53

both, and Gods worship daily ;
when we lye still on shipboard,
or saile, as farre as may stand
with Christian' conveniency, to
call his company (at least once a
day) together, to pray with
them, to read Gods Word and
some good thing to them, to sing
Psalmes, and to have good dis-
course among them.

Before every dayes marching,
To put up some brief and per-
tinent prayer to the Lord, for the
Army, for our Regiment, for
his Company, for himselfe.

In marching,
To labour to entertaine, and
to nourish and poure out such
meditations before the Lord, as
in especiall manner concern the
present generall, and his owne
particular occasions.

when we rest,
To returne thanks, and to
renew

54 II *Vow; of worthy*
renew supplications to the Al-
mighty.

In every employment,
; To expresse such piety as may
testifie to his owne Conscience,
that he acknowledgeth the be-
ginning, progresse and issue of
all his well doing and welfare,
to be from Heaven onely.

*More especially when his turne
comes to watch,*

Be it when, where, or upon
what occasion soever, to pray
and rest assured, that the Lords
watching with, for, and over
us; onely must and will, and
can secure us: To give his most
gracious Majesty onely all the
glory for our safety, and that all
hath gone well with us, and that
we were not affronted, surprized,
ruined, and made to feare, flye
and fall by our Enemies when
we watched.

Principally

walking in the Leaguer. 55

*Principally in or against any per-
lous employment.*

In the expectation thereof, and
to be well prepared therefore,
(be it never so hard and dange-
rous) with all humility and ear-
nestnesse, oftentimes to seeke of
God all direction, courage of
heart, strength of body ; all suf-
ficiency to doe worthily, all pre-
servation from shame and
harm, and all good successe,
with his soule begging of the
Lord (however else he please to
deale with him) not to leave him
so to misdemeane himselfe ; or
that any mishap should befall
him, whereby his Christian
profession should be disgraced,
his honest repute blemished, or
the mouth of scorne and injury
opened, to urge his God herein
to be jealous of his owne glory ;
be the beggar never so unthank-
full, sinfull, weake and unwor-
thy, and though he never so

much meriteth to be left to doe
 most unworthy, and to suffer all
 shame; sorrow and harme irre-
 coverably & ever to the death
 submitting himselfe to his good
 Gods good pleasure wholly, as
 is more at large in his prayer to
 this purpose, to be found in his
 daily devotions, then that he
 may be the more thoroughly
 confirmed, to betake himselfe to
 those particular promises, which
 in this respect assure him in
 Christ (as the Lord sees best for
 him) the good things he so much
 craves; which promises are ma-
 nifold, and to be found in his
 collection of promises; and
 the which he alwayes carries a-
 bout him. Thus fitted by Gods
 good grace, in his onely name
 and strength, to discharge his
 duty: without backwardnesse,
 feare or shrinking, bravely and
 resolutely; not giving over till
 he hath done his part fully, lea-
 ving

walking in the Leagner. 57

ving the rest to the Lords disposing freely ; not forgetting to give his name onely, for all ability and good successe, all praises duly ; and now when the Army is abroad, and his danger the more apparent, to avoid all sinfull and unseemly courses and customes more carefully ; yea, most especially.

In all personall employments also,

Either in receiving and executing commands in sailing, marching, quartering, watching, &c. to be willing, forward, carefull, unwearied, with few words, without arguing, with settled countenance and carriage befittingly ; towards others to behave himselfe reservedly, modestly, quietly, friendly, submissively, respectfully, fairly, inoffensively, as every ones person, place and worth requires of him ; so to carry him-

58 12 *Vow, concerning*
selfe Christianly and commend-
ably : Hereunto help Lord con-
tinually.



*The fourth maine part concerning
his Family carriage.*

*The twelfth Vow, and first of
this maine part.*

To abstaine from all abuses of
the Marriage-bed.

That is,

IN heart (by Gods especiall
grace) to watch and strive a-
gainst all vile conceits, ; in
words, all imodeesty ; in behavi-
our, all wantonnesse ; in action,
all voluptuousnesse ; yea, every
way whatsoever would provoke
unlawfull lusts ; to take heed
of all unseasonable, immode-
rate and any way meerly lust-
full

the Marriage-bed. 59

full use thereof; to abstaine altogether in time of naturall se-
paration, solemne humiliation,
in case of sicknesse, weaknesse,
or any other time when purity,
health, or modesty is wronged;
to beg pardon for, strength a-
gainst the contrary graces to,
prevention of Gods threatned,
feared and merited judgements
for, and grace to eschew the oc-
cassions of, and power to over-
come his forepast offences; to
labour to possesse his vessell in
holinesse; often and earnestly
to beg the gift of continency;
carrying himself chastly; there-
fore to eat, drink and sleep mo-
derately, to have respect to the
right use and ends of this holy
Ordinance, and to keep the
Bed undefiled; so to crave and
look for the Lords blessing
therein, to be deeply humbled,
and desire mercy howsoever.

The



*The thirteenth Vow, and second of
this maine part.*

To labour the conversion and
edification of his Wife, Chil-
dren, Servants, or any other
under his rooffe, by all good
meanes he possible can.

That is,

TEach them where, when and
how to performe religious
exercifes, and what our duties
are one to another, and how to
carry our selves Christianly in
our common conversation; to
admonish, further and hold
them thereunto, according to
the warrant of Gods Word;
with wisdom, meeknesse and
authority; to reprove their neg-
lect or unwilling, unreverend or
sloathfull performing holy du-

ties;

of Wife, Children, &c. 61

ties; pressing upon them the danger and ilnesse thereof, and the acceptablenesse and blessednesse of the contrary; not seldom or softly, but often and sharply, to reprove whatsoever sinne or fault he observes in word, behaviour and action to be in any of them; in countenance and speech to shew unfained dislike of them; and as need requires, using seasonable correction to his Children, but that not presently in passion, but considerately with compassion, in obedience to Gods ordinance, and to shew his hatred of the sinne, and not to satisfie his froward humour, or as a cruell Tyrant, and not like an affectionate Parent, whereby the poor Children are extreamely disheartned, and rather imbittered then bettered; never letting them understand their offence, and that they are duly chastised
accor-

62 13 *Vow, of the Edification*

according to Gods revealed will ; to pray unto the Lord often, and unfainedly, to work upon his Childrens hearts, that the corrections may work upon them kindly ; if Servants be refractory (after often, earnest and meek warning) to part with them ; not keeping any person to serve him that continues to be prophane, or that slights and mocks goodnesse ; yea, as much as is possible to avoid entertaining any so disposed, to cast out a swearer, a lyar, a purloynner, a deceiver, a scoffer, a tale-bearer, a strife-sower, a medler, a proud selfe-conceited, gadding, idle, filthy-speaking person ; if such amend not, to use daily upon all occasions, especially at meales, holy conference among them of what hath beene heard or read, or otherwise out of, and according to Gods Word, using to catechise more or lesse daily, especially

especially on the Sabbath day, calling his Family together twice a day to prayer; reading the Scriptures and somewhat in a good book; singing Psalmes seasonably, solemnly and constantly, praying for them in private; especially avoyding those evils he forbids and reproveth in them, and doing those duties he requires of them; taking great care they may not have cause to note any particular knowne fault in him, or have occasion to say, this you reprove in us; yet practise it your selfe: or thus, if not so you forget, &c.

The fourteenth Vow, and third of this maine part.

To demean himselfe wisely in all his wayes among them.

That is,

IN his countenance, carriage, and speeches, to shew a grave, quiet,

64 14 *Now, of walking, &c.*

quiet, sober, cheerfull, wel-ordered disposition, to the uttermost chewing a churlish, forward, jealous, passionate, lullen, distempered conversation ; in all as he may most win to good and wean from ill ; having a care he find or reprehend no faults before strangers, or at unseasonable times, or in injurious, bitter, or vexing manner ; but to take convenient time alone thereto, and when he conceives it may be most kindly ; in nothing to vent his owne spleen and passion, or to disgrace the party ; but by all meanes seeking the persons reformation ; having done his endeavour, and commended the same to the Lords blessing ; to mourne for, and yet to be contented with what he (would but) cannot mend ; awaiting Gods own leisure and good pleasure in all things.

The



*The fifth maine part concerning
his common conversation.*

*The fiftenth Vow, and first of
this maine part.*

To eschew evill company con-
tinually.

That is,

1 TO consider what compa-
ny, viz.

1 Of Atheists, Libertines, In-
fidels, Idolaters.

2 Sectaries, Scismaticks.

3 Common neglecters and a-
busers of Gods Ordinances.

4 Swearers, cursers, impre-
cators, blasphemers.

5 Sabbath Breakers.

6 Traitors, disobedient to au-
thority.

7 Cavaliers, contentious quar-
rellours.

8 Glut-

66 15 Vow, of eschewing

8 Gluttons, drunkards, riotous.

9 Foolish, filthy, prophane speakers.

10 Proud, scornfull, fighting, dis-respective, distastfull.

11 Hasty, hair-braind, humorists.

12 Self-conceited, boasting, detracting, injurious, slanderers, depravers, tale-bearers, flatterers.

13 Dissemblers, lyars, unjust.

14 Idle persons, sluggards, gamsters, prodigals.

15 Whores, and Whore-hunters.

16 Malicious, hard-hearted, hardly to be reconciled.

17 Vaine, lewd, prophane li-
vers.

18 All such as jeere, mock at, or despise God, his Word, Worship and Service, his Ministers, good men, and goodnesse.

19 Time-servers, luke-warm professors, and the like.

I I. What

evill Company. 67

II. What course to take to avoid
their society.

1 To avoid comming by them
and the places he knowes they
frequent.

2 All familiarity with them.

3 Or joyning in affinity or
friendship with them.

4 Or seeking any kindnesse
from them.

5 Or accepting any of them
(if he can avoid it) so not to ob-
lige himselfe to them.

6 Or having any thing to doe
with them.

7 All delight in their vaine,
jesting, wicked, world-pleasing
words, or wayes.

8 All unnecessary discourse
with them.

9 All Tobacco-drinking, a
main means of fellowship.

10 Seeking them out (for any
regard.)

11 Meeting with them if he
can (without incivility and with
conveni-

68 15 *Now, of avoiding*
conveniency) turne from them.

III. But when of necessity he
must meet with, converse,
or be among them.

1 Not to follow their invita-
tion to any evil for any respect.

2 But resolutely to breake
from them, though they be
great, and otherwise faire con-
ditioned.

3 Though they speak friend-
ly, or invite earnestly, to deny
them discreetly.

4 To stay as little while as
may be with them.

5 When he is among them not
(in word or deed) to sinne with
them.

6 To shew dislike of, and re-
prove their vices, as he may
wisely and boldly.

7 To grieve inwardly for what
he cannot mend.

8 Especially to watch over his
tongue.

9 And

9 And not conforme to their foolish and sinfull customes.

IIII. All this for these especial respects.

1 Having by often most wooll experience found they have occasioned his most hainous and shamefull backslidings.

2 And will procure the like hereafter.

3 And that the Lord (in justice) hath left him to fall into sinne with them, for not avoyding their society.

4 And will doe so againe.

5 And that he shall be punished with them.

6 And perish for company (not repenting.)

7 And doe more cause them to blaspheme.

8 And harden them in their sinnes.

9 And cause them more to contemn,

70 15 *Vow, of avoiding*

contemne, scorne, laugh at and reproach him.

10 And speake evill of his religious profession by his evill example.

V. To endeavour all this, although he find these and the like oppositions.

1 Evill will and hatred.

2 Envy, malice, misinterpretations.

3 Scoffes and reproachfull taunts.

4 Hinderance in his worldly affaires.

5 Let them all think, speak, or doe what they will of, or against him.

VI. Therefore among the rest to use these meanes to further his performance hereof.

1 To be sincere, circumspect, and constant in avoyding all occasions.

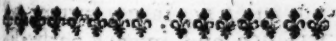
2 Often

evill Company. 71

1 Often and earnestly to
crave the Lords help, to which
nothing is impossible.

3 To take heed chiefly of such
companions as have mislead, and
whole pleasing vain, have most
power to mislead him.

4 To remember and lay to
heart the old Proverb, Woe
worth ill company; see the
next Vow.



*The sixteenth Vow, and second of
this maine part.*

To avoyd all excesse, especial-
ly all drunkennesse
every where.

That is,

TO passe by, not to come neere
or neere (except for necessi-
ty) the places thereof; as Ta-
vernets, Tap-houses, Ships and
Sutlers

73 16 *Vow, of avoyding*

Sutlers huts; also all persons that he knowes and finds to be so disposed, or given to tipling, be they who they will; especially such as have occasioned, may occasion, or whose vaine is to occasion, or that tell, boast of glory in excesse; though they promise to it never so short a time, or to drink never so small a quantity, or though they pretend never so much necessity or conveniency, if my former experience and inward perswasion say the contrary.

Withall to avoid

All drinking or pledging healths, which is sacrificing to Sathan; all drinking of full cups, or great glasses, or many draughts, or so much as may any way distemper, sitting long at the wine, rising early there-to, or being mighty to poure in strong drink, or using any pro-
vocation

vocation to intemperance in
himselfe or others ; yea, all
temptations to tipling.

More particularly,

To avoid to invite, or be in-
vited by others that way given;
and when it is convenient to
invite and be invited, to pre-
sent, to shew dislike of, to re-
fuse, to break off ; yea, discreet-
ly and mildly, and if need be,
freely and boldly to speak ar-
gainst whatsoever would occasi-
on excesse and gulling ; to let
every one have liberty to drink
a little and as seldome as they
please, without the very least
urging or shew of dislike ; to
desire and take the same free-
dome my selfe ; but if that be
displeasing and will not serve
the turne, to depart instantly,
though others should thinke
rudely.

E

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74 16 Vow, of avoyding

when needs must,

That he must be in such places, and among such society as occasion in temperance oftentimes, as in the Leaguer, going to an Ordinary for my diet, to goe no longer before, nor to stay no longer after meals then needs must, and having satisfied himselfe soberly and comfortably, to depart speedily and civilly; yea, sometimes to deny and refuse that which might else be done lawfully and freely, least by little and little he be drawne on to forget himself, and too farre to stretch or any way to abuse his Christian liberty; by no means to provoke others to the least intemperance; to loath all such courses and customes, and by all meanes to shew it; discreetly and resolutely to declare the hainousnesse and danger of them, yea, although in the company

company of great men and such
 as are in authority over him,
 and who perhaps therefore will
 flout and contemne him; with
 all friendlinesse and civility to
 desire them to excuse him, and
 to refuse at the first, and to use
 them thereto constantly, least
 yeelding a little, and taking li-
 berty sometimes, he be so in-
 tangled that he cannot without
 great distaste be againe freed;
 yea, rather then faile, at some
 times, in some places and com-
 panies to vow against, and ab-
 staine from all wine, strong
 beere, hot-waters, and the like,
 altogether, when, where and
 among whom he feares, or it is
 likely he may be provoked.

To lay to heart

The basenesse and beastli-
 nesse of this vice; what fooles
 and mad-men drunkards are;
 the sinfulnessse and punishment

thereof, how it layes us open to
all apishnesse, shame and scorn,
to all injuriousnesse, villany
and mischief; how unfit it
makes us to serve God, to con-
verse among men, to discharge
our calling, so that no body re-
spect, or cares to imploy, dare,
or will trust such an one; yea,
how those that are otherwise
wicked men, and their owne
companions in their hearts,
contemne, scornfully speak of,
deride, laugh at, and shamefull-
ly abuse such.

Especially let Professors

Consider seriously and con-
fessionably, how foule a blemish
this vice is, and how much
shame, scorn and injury it hath
procured, and will procure un-
to them; his owne sinfull, for-
rowfull and shamefull experi-
ence makes him speak it, for it
hath been cast in his teeth, and

all Excesse. 77

he hath justly deserved it; he
prayer and hopes to be the bet-
ter for it, and resolves by Gods
good grace never more to fall
into it, but carefully to eschew
all occasions of it; solemnly
protesting as farre as is possible
never to come in company with
those, who out of malice not
conscience, have spoken of it;
or so to abridge his lawfull li-
berty, and to carry himselfe so
circumspectly and soberly, that
their malicious mouthes may be
stopped, former scandals remo-
ved, and future prevented; ne-
ver forgetting what horrible
dejections of spirit, terrours of
conscience and distempers of
body he hath found upon it;
therefore daily to pray and
watch against it.

78 17 Vow, of watching



*The seventeenth Vow, and third
of this maine part.*

To watch against all filthinesse
in all places.

That is,

Not to invent, give way to, or
cherish any vile conceits,
contemplative wickednesse, or
remembering any forepast un-
cleannesse with contentment; to
resist, strive and pray against the
first motions thereof, not to ut-
ter any impure, but onely chaste
speeches; not to suffer his eyes
to seek out, to look at, or wan-
der after any lustfull or unclean
object, but to make a covenant
with his eyes, and to turne them
from such objects; may not to
behold lawfull objects of de-
light to stirre up lust; to ab-
horre,

against all Filthinesse. 79

horre, not at all to listen to,
but to forbid, or else to goe a-
way from all ribald talk, songs,
or books; detesting all such ge-
stures and pictures; taking heed
of all immodest behaviour se-
cretly, or with others; avoy-
ding companying with any wo-
man privately, though at first
intending no harme, especially
with such whose too free and
loose behaviour might provoke,
or whose ill repute would offer
the more freedome, not yeeld-
ing to the very least daliance,
not playing with the flame least
he burne; avoyding all occasi-
ons, abhorring the act of all
self-pollution, though in never
such darknesse and closely, and
all other abominations not fit to
be named, and most horrible to
be committed.

And further;

Seriously considering his for-
mer offences to be deeply hum-
bled,

So 17th Pow. of watching, &c.

bled, his evill inclination to be constantly watchfull, his great weaknesse to feare alwayes, to remember *Josephs* speech and example for imitation; the threatnings against, and judgments upon uncleannesse, to be terrified therefrom, or else to looke for the like; to lay to heart whatsoever hath occasioned or may occasion any impurity in himselfe or others, or that hath brought him the nearest to fall therein to run from the like hereafter; to beat down his body, and to break off sloth; to eschew idlenesse, solitarinesse and intemperance; to learne well that *Heathen* lesson, *sine cere & bacho friget Venus*: to pray often and earnestly, that the Lord as he wils, will please to work his sanctification, that he may possesse his vessell in all holinesse and honour and that continually.

The



*The eighteenth Vow, and fourth
of this maine part.*

To take heed of breaking out
into passion upon a-
ny occasion.

Especially

UPon evill suspicions without
warrantable cause, upon
bare relations of others, before
hearing the cause; upon taking
things in the worst part; wre-
stling others words, or mis-in-
terpreting their meaning, or
upon rash judging, or old
grudge, or out of an irrecon-
cileable disposition, or being
crolled in his hopes or procee-
dings; contemned in his person,
slandered in his good name,
wronged in his right, ill spoken
of behind his backe, villified
E 5 without

without cause, or any way injured justly or unjustly; if justly to be silent and doe no more so; if unjustly, to take heed he deserve it not, and to consider Gods dearest Children, and Christ himselfe were served so, therefore to examine the cause seriously, to weigh all circumstances warily, to be informed thoroughly, to take all in the best part, to judge as he would be judged, to heare the party fully; if he deny it, to be easily satisfied, if he maintaine it, having truly and soberly informed him to be silent and settled, and to turne from him till his distemper, and his owne heat of blood be over; then to discourse againe deliberately; rather to suffer as may stand with Christian decency, then to enter into contention: Gods Word, his own and common experience tels him, it is, much better to cease
from

breaking out into Passion. 8.

from strife in the beginning, then after the matter is divulged; the one procures peace, love and credit, the other trouble, hate and shame; yea, so to labour for a meek and suffering, loving and forgiving disposition, and to abhorre, watch against, and break off the contrary; that whereas he hath been noted for hastinesse, chollar and passion, to force them (by Gods grace and government) to say, see how remarkably is the man changed, what a conquest hath he gained; yet if there be cause to cleere himselfe, as if the wrong may tend to the scandall of his Christian profession, disabling him for his calling, or blemishing his honest reputation; to declare himselfe boldly and wisely, and to assure them that wrong him, conscience not cowardlinesse, the feare of God, not of their faces, restrains him

from

¶ 18 *Vow, against, &c.*

from taking the roughest course
to right himselfe ; and in his
calling, in the greatest danger
to call upon them to behold and
testifie the truth thereof ; he is
no coward that will not, but he
that dares not fight ; he that is
truly valiant, when there is just
cause, will shew it ; feare the
Lord and nothing else, by mild
carriage and soft speeches, pre-
vent and cut off wrath, strife
and vexation ; depart from pas-
sion and discord, for an hasty
and contentious man never
wants woe ; and anger is a short
madnesse, procuring to body
and mind most strange distem-
pers.

The



*The nineteenth Vow, and fifth of
this maine part.*

To set himselfe against all mis-
government of the tongue
without ceasing.

That is,

TO the uttermost to watch a-
gainst, to avoyd, to breake
off all ignorant speaking of
things he understand not; all
foolish, unadvised, rash, super-
stious, unreasonabie, hypocriti-
call, double, false, deceitfull,
vaine, proud, boasting, selfe-
conceited, vain-glorious, detra-
cting, slandering, tale-bearing,
envious, malicious, judging,
concurring, uncharitable, gibling,
 scoffing, meddling, disputing,
cavaling, contradicting, ray-
ling, reviling, unmanly, un-
friendly, distastfull, injurious,
reproach-

86 19. *Vow, against the*

reproachfull, passionate, provoking, loose, light, lavish, obscene, prophane, ungracious, uncomely, unacceptable, unprofitable speeches.

To speak

As he would be heard, and content to answer and justifie; alwayes to let his tongue consent with his brains, forethinking before he speak, whether it be lawfull or fitting that he is about to speak, so to speak or be silent accordingly; to speake of others as he would be spoken of by others; to speak of the good, but to conceale the ill of every one, especially they being dead or absent; yea, though of such as have injured him, and given cause to speak evill of them; to be wholly silent, rather then speak the least word that offends God or wrong man; considering it hath often shamed, vexed
and

tongues ill government. 87

and troubled him to have spoken, but seldom to have held his tongue, and will doe if he watch not ; a word out is no more ours, tis then too late to say, had I not said it ; what will follow of it ? Never affirming more then he knows to be true ; sometimes forbearing to relate things strange, though true ; to avoid asking or answering questions, or enquiring after, and relating newes lightly ; all talking of State-matters, or of great persons and their proceedings ; or of finding fault where it does not concerne him, or more then concernes the business ; to take heed of discovering his affections by his words, of speaking his owne suspicions, of complaining of his condition, of revealing his owne or others secrets ; for if he cannot keep his owne counsell, why should he conceive another can or will ;
not

not to tell another what he would not should be told forth; to talke with all reverence and wisdom of holy things, with all charity and sparingnesse of others courses; with all lowliness and sobriety of his owne businesse; to avoyd too much forwardnesse, and too many words in praying others who deserve it, not to praise his friend with a loud voyce; yet not to neglect the seasonable and serious commendation of true worth, not the thankful acknowledging the favours of his friend; to flatter none, to speak as each merits truly and discreetly.

In all his discourses

To be inoffensive and acceptable, to remember deliberation and softnesse; not to be loud or hasty, not to use re-iterations, not to interrupt others, in speaking

lingues ill government. 89

ing, but to heare all out, and
then to speake or answer in due
season to the purpose, as briefly
and pithily as may be ; with
freenesse , truth and plainnesse,
and there an end.



*The twentieth Vow, and sixth of
this maine part.*

To stirre up himselfe to edifie
others in all places, upon
all occasions, and by
all means he can.

Thus in his Family,

THat all his discourses tend
thereto, yea, to bring our
needfull talke of outward things
in the conclusion to the same
end ; also, if the Lord especial-
ly blesse or afflict us, out of the
same to labor thereafter ; yea, out
of whatsoever we hear or observe
concer-

cerning others to gather occasion thereunto, to speak of what we heare and read out of Gods Word, or things grounded thereon to this purpose; to let no occasion slip without some observation and word of edification thereout, for thanksgiving, humiliation, consolation or prayer, &c.

Also with others,

When they come to visit or eat with him, or he with them, or that accidentally he come to converse with any in the Leaguer, or garrison, or any where else; alwayes to remember and carefully to endeavour, that we part not without some edifying discourses, therefore, though they be worldly, vaine and wicked men (if they doe not openly and utterly oppose, scorne and rage at goodnesse, and so shew themselves to be those
dogges

Edifying others. 91

dogges and swine, to whom these pearls may not be given, nor bread cast) to seek out or catch at some passage or other that may minister occasion to say somewhat that may favour of sanctification, to touch the sins observed in generall terms; and to another person, which he would some other present should take notice of; so for well doing, taking heed of naming any, to avoid offence, and to winne the more, except it be convenient to mention the names of such as are notable examples of piety, honesty, sobriety and good government, to move to holy emulation and imitation, among such as are more civill, and not openly profane to be more free; yet with very great circumspection and godly discretion, so that some good may be done and no offence taken, at least that no just cause

92 20 *Vow, concerning*

cause thereof be given, but among those that truly feare God, are members of his Church and make a more then ordinary profession of Religion, and would be esteemed religious, to goe yet further with them, to break off neednesse and worldly discourse, by drawing somewhat thereout for better; to ask some case of conscience, or the meaning of some place of Scripture, or to relate some seasonable passage heard at a Sermon, or read in Gods Word, &c. to lay hold on some good word spoken, to hold on the good discourse, to break off his owne and others wretched silence and miserable indisposition, or shame to good conference, and one way or other to move thereunto.

Yet all

In all Christian wisdom,
well weighing the circumstances

ces

ces of time, place, persons, occasions, formost, fitness and best acceptation; ever speaking circumspectly, distinctly, soberly, friendly and reverently, with such expressions, countenance and gesture, that it may appeare his onely end is edifying himselfe and others; avoyding speaking when and where he should not be heard, or the matter not regarded; and all kind of affectation in words or carriage; above all beseeching God before, at, and after every meeting (at least in heart) to guide, strengthen and bless his good, though most weak desires and endeavours herein, doing all as his duty requires to Gods glory, others good, and his own satisfaction; having especiall care to carry himselfe so in all his words and wayes, that he may not crosse and make fruitlesse his good discourses, bewai-
ling

ling if he hath beene with any
without doing or receiving some
good; and that so usefull a duty
of Edification, hath been, and
is by himselfe and others so
greatly neglected, and by the
most, so much laught at and
contemned.



*The one and twentieth Vow, and
seventh of this maine part.*

To demean himselfe warily in
all other things.

That is,

TO watch against, to resist the
beginnings of, to restraine,
suppresse and instantly, earnest-
ly, constantly to oppose, keepe
in and root out all hidden, hate-
full, head-strong, shamefull,
harmfull, passions and distem-
pers; his especiall corruptions
and

and daily failings in especiall manner ; that all, though (alas) all seeds of sinne abound in him, they may neither in countenance, words, carriage or conversation break out from him ; to take heed of being transported into any such speeches as may declare folly, loosnesse or prophanesne ; or into any unchristian, indiscreet, uncomely behaviour, through too much harshnesse or familiarity ; not to intrude uncivilly into others society, nor to interrupt them in their talk, or to intermeddle with their businesse ; but to goe by, step back, or turne away with all civility and curtesie ; in discoursing with others, not to passe his opinion upon any person or occasion unasked, lightly or hastily ; if pressed to speake (if it be a matter inconvenient, or that does not concerne him, or that is not pleasing

sing to him, or from whence no good may arise to answer with silence, or to ask some other harmlesse question, or propound some more fitting matter, or to turne away quietly and inoffensively.

Further to avoid

Vaine, light, loud and unseemly laughter, which is a sure and open signe of forgetfulness, unstaiednesse, misgovernment and folly; to take good heed continually in his talking with others, and when others talk with him, or when he is alone to think no body sees him, that he break off and amend, nodding with, shaking of his head, winking with the eyes, biting of the lip, wrying the mouth, gaping, putting out the tongue, gnashing his teeth, staring in the face, hanging the head downe, laying it on the shoulder, thrusting his shoulder, setting

win

making in all things. 87

with his hands, motions of the feet, or any other unseemly posture with any part of the body, out of scorn, carelesnesse or custome, or out of conceit they become him well, or in vaine affectation, or in foolish imitation.

In these to be especially carefull,

Because therein he hath been formerly so forgetfull, that some have noted him for unbecoming demeanor; to endeavor in every thing (by Gods good guidance) to be so circumpect that he in nothing give distaste, but may converse commendably and acceptably; withall, remembering what contempt, shame and trouble for miscarriage hath procured and will procure him; and not forgetting that what he mislikes and speaks against, as a blemish, uncomely and misbecoming in others (in their manner of speaking

F king

98 22 Vow, of conversing

king, countenance, carriage
and gesture) as ill becomes him
and causeth others to blame
him, and the lesse to regard
him.



*The first maine part concerning his
private course.*

*The twov and twentieth Vow, and
first of this maine part.*

To converse with God in holy
matters.

That is,

IN his Study, garden, tent,
hut, or abroad in the field; to
bethink deliberately, distinctly,
affectionately (and not to give
over till he have beaten the
matter through, and made it his
owne

with God in holy matters. 99

owne by powerfull application,
and unfained resolution to pra-
ctise) what holy duties God re-
quires of him, what warrant
there is out of Gods Word for
them; and when, where and
how most seasonably, conscie-
nably and profitably to perform
them, and what good by the
Lords most mercifull and pro-
mised blessing, by former expe-
rience, and by examples of
Gods Children, he may assure
himselfe in the use of them.

Also,

How he may carry himselfe
most conscionably, faithfully,
worthily and comfortably in his
particular place and calling,
and how most religiously and
orderly in his Family, and how
most Christianly and commen-
dably in his common course.

100 32 *Vow, of conversing*

Further,

How best to walk with his God
in saving-knowledge, true faith,
sincere obedience, sound repen-
tance, lively hope; yea, in all
good conscience, with concentra-
tion in every condition.

And how,

Best to be assured of Gods
love, mercy, grace, peace, joy,
strength, reliefe, protection and
blessing in all he takes in hand,
and that concernes him; how
best to demean himselfe in
prosperity and aduersity; how
to make right use of every pre-
sent condition, to draw the nea-
rer to, and to find the more
communion with God thereby;
in all his proceedings (though
never so small) more often and
earnestly consult with God, to
craue

*with God in holy matters. I*of
crave his direction and blessing
by his Word and prayer.

To furnish himselfe

With such meditations, pla-
ces of Scripture and solid rea-
sons, as may best fence him a-
gainst those finnes most inci-
dent to his nature, calling, com-
mon conversation, family-car-
riage and private course, and
for most Christian and comely
carriage to the contrary.

To remember

He is in Gods al-seeing sight,
though never so alone; there-
fore to take heede that his
thoughts and carriage be such as
become his most holy, glorious
and al-knowing presence; and
if he must, or when he doth think
upon his outward, lawfull,
worldly occasions, in regard of
F 3 his

101 22 *Vow, of conversing*

his employments, distresses, or Christian comforts, not to dwell too long upon them, but to mix holy cogitations with them, and by them to be moved to sigh, to call to God for his direction and blessing in them when he departs from them.

To be often

In prayer and other heavenly exercises when he is in private, to this end, often separating himselfe from impediments, especially from company, and to live in this manner, to be private and solitary; therefore to eschuse and frequent such times and places constantly and unweariedly.

...sing
...les, or
...not to
...n, but
...with
...moved
...for his
...them
...



The thre and twentieth *W^{or}*, and
second of this maine part.

To keep himselfe in awe by ho-
ly Meditations.

Thus,

Oleantly to call to mind, se-
riously to ponder upon, and
powerfully to apply, the fear-
full fall and utter rejection of
the Angels; the sinne and pu-
nishment of Adam and all his
posterity; the vilenesse of our
natures, the ilnesse of our con-
versations, the bainousnesse and
danger of sinne un-repent-ed of,
his owne especiall finnes from
his youth up, his many abomi-
nable backslidings, his continu-
all offendings, the grievous fail-
ings of his best duties, the sin-
fulnesse

104 23 Vow, of keeping

fulnesse of his Family and company, the abominations of the times, the cursed finnes of our calling.

Also,

Gods most fearfull and remarkable judgements abroad in the world, his particular plagues upon particular persons; yea, some that he hath knowne, Gods heavy visitations generall and particular upon his owne Church and deare Children; those afflictions that have been, yet are, or are like to fall upon himselfe and his Family; upon them, most neere and deare unto him; the vanity and vexation of all things under the Sunne, the mutability and mortality of all men, the day of his owne death, terrible of the great day of account, endlesse and easlesse paines

paines of hell, the full and ever
during happinesse in Heaven;
the attributes of the Lord God,
as his most absolute, infinite
and unchangeable holinesse, ex-
cellency, power, justice, mer-
cy, wisdom, truth, omnisci-
ence, omnipresence, &c. and
every his owne extreame wick-
ednesse, basenesse, wretched-
nesse, helplesnesse, &c. to keep
his heart in awe, that he finne
not; to watch, to walke hum-
bly with, and uprightly before
his God; to labour to lay to
heart whatsoever may by Gods
working move him, with some
sense and sorrow, to weigh his
owne and other misdeeds and
miseries, and cause him the
more carefully and affectionate-
ly to feare, seeke, serve, de-
pend upon, and give due glory
unto the Lord his God, who is
blessed for evermore.



*The foure and twentieth Vow,
and third of this maine part.*

To call to mind the Lords especiall mercies.

That is,

Most respectfully to remember, and with all holy affection of heart to be moved at that most wonderfull work of redemption by Christ, when we were (and had else for ever been) utterly lost; that the Lord hath freely chosen him to be one of his, who was, and is worse then the worst; that he hath created him so excellent a Creature, and not a most loathsome deformed wretch or monster; that he was borne and hath been brought up in times
and

and places, when and where the
 Gospel flourisheth; that the
 Lord hath effectually called
 him by his Word and Spirit,
 that he may so freely, plen-
 fully, peaceably enjoy the op-
 portunities and meanes of eve-
 ry part of Gods worship; that
 the Lord hath pleased to give
 him any measure of saving
 knowledge, true faith, sincere
 obedience, lively hope, sound
 repentance, solid comfort by
 Gods blessing on the use of the
 meanes; that the Lord grants
 him to enjoy his most holy and
 faithfull Word, the onely guide
 and stay of his soule; that God
 hath caused him to escape so
 many and otherwise inevitable
 calamities, that he hath heard
 and knowne to fall most heavi-
 ly upon others; that the Lord
 hath pleased so often and re-
 markably been his strength in
 trouble, and great deliverer
 out

108 24 Vow, of calling to

out of greatest extremities; that his God hath so seasonably, wonderfully and constantly protected and provided for him, whereas else he had perished utterly.

Not forgetting

How the Lord hath pleased to make us, that were meere heathens, his owne people; and what great preservations, victories and deliverances, and blessings, the Lord hath pleased to vouchsafe from time to time to his Church and Children, especially in *England* and the *Netherlands*, &c. How graciously it hath pleased our God to shew mercy, to give grace unto, to keep in health, to restore to health, to relieve, preserve, deliver, to ease, strengthen, and recover his poore Wife and Children, as every occasion required,

quired, and every way to watch
over him and his for good; and
how the Lord hath most freely,
plainly, plentifully and infal-
libly assured him, those most
neere and deare unto him, and
all his all that is good for us
here, and all happinesse with
himselſe in Heaven for ever-
more; ſee in his records of Gods
eſpeciall mercies.

All theſe and the like

To be laid to heart with more
large meditations on each, with
all intire affection, in the ſenſe
of the Lords unutterable good-
neſſe towards us, and with all
deep humiliation in the ſenſe of
our unworthineſſe of them, and
with all Chriſtian confidence in
the aſſurance of his promiſed
favoures; ſo to give his God
the glory due unto his great
name, in heavenly contemplat-
tions,

110 29 *Now for a sanctified*
tions, holy acknowledgements,
and sincere obedience.



*The seventh maine part concern-
ing his outward condition.*

*The five and twentieth Now, and
the first of this maine part.*

To labour after a sanctified use
of his outward condition,
whatsoever the same
is, or may be.

After this manner,

HIS present outward condition
being exceedingly dis-
tressed, decaying daily, and in
outward appearance threatening
uttermoſt extremity; as also, in
any other outward calamity that
may befall him, to weigh the
same

use of his outward estate. III
same with all its circumstances
thoroughly, not to despaire or
dispute, to murmure or be im-
patient, or to be over perplex-
ed, or to limit the Lord about
it; but to be moved the more
earnestly and frequently to seek
that wilddome and strength from
God aright to beare it that he
hath promised, and a seasonable
deliverance out of it.

Further,

Seriously to call to mind,
confesse, bewaile, with resolu-
tion to forsake those particular
sins, which his conscience tels
him have brought this heavy af-
fliction upon him; to beg par-
don for, and reformation of
them, and that they may not
hinder Gods helping of him,
or the Lords vouchsafing a
sanctified use of the visitation to
him; to consider wisely what
out-

112 25 *Vow for a sanctified*
outward occasions procured the
affliction unto him, not to
blame the same, but his owne
folly, sinne and weaknesse chief-
ly; to rayse his thoughts to
him that sent it; yea, that the
Lord pleased so to have it, who
assuredly (though flesh and
blood cannot digest it) intends
and will worke (spite all oppo-
sitions and impossibilities) his
reall good by it; that he daily
in all humility with fervency
and confidence, commends his
condition to the Lords most
mighty, wise, mercifull and
faithfull disposing wholly, who
knows the same and all circum-
stances therof fully, & by often
fasting and prayer (as by Gods
grace he hath done) to beseech
his God according to his owne
good pleasure, to have regard
unto it graciously; especially to
pray the Lord to discover to
him the inward causes of it; that
he

Use of his outward estate. 113

he may aright know his hand in it, and kisse the rod that scourgeth him, and in all good conscience, with a contented mind, to await for such an issue as his good God shall please to give out of it; to use onely the lawfull meanes, and as farre as he conceives all lawfull meanes in lawfull manner to be relieved; so to commend the rest to him that can doe with him what he will, and will do what in wisdom, love and faithfulness he sees best for us in the end, and nothing shall let it, because his mouth hath spoken it; who if he think fit to deny in this or that particular, what we conceive wee so much want, and doe so earnestly crave, will undoubtedly helpe some other way abundantly.

For

For his further assurance of
all these,

Well to weigh how the Lord
hath formerly oftentimes, and
most remarkably helped us
greatest extremity, when there
was as small hope and possibi-
lity; Consider also, what the
Lord in such cases hath promi-
sed infallibly, and that he hath
innumerable wayes to help con-
tinually; yea, when all seem
past remedy, that he can as ea-
sily deliver out of the most and
greatest miseries, as if they were
never so few and small, and as
well out of this as out of any o-
ther; that he is our heavenly
Father in Christ, whom he hath
given to save us, with whom he
hath given and assured us what-
soever he sees best for us.

Therefore

of his outward estate. 113

Therefore

In wel-doing to trust God,
most in greatest extremity (and
by Gods especiall grace) to
hold fast his integrity, whatso-
ever he suffer thereby, resting
fully perswaded, though Hea-
ven and earth should meet toge-
ther, yet that the Lord who hath
so expressly promised, it cannot
will not faile, forsake, or for-
get us.

Lord my God,

My soule seeketh all help on-
ly from thee, I know no helpe
without thee, I pray alone
unto thee, I depend onely upon
thee, I await alwayes for thee,
I submit wholly to thee, surely
thou that art to come, wilt
come, and not tarry.

Noe

216 25 Vow, for a sanctified

Not forgetting

How graciously the Lord yet sustaineth me, and that I am not over-charged utterly, and that my punishment herein is so infinitely less: then mine iniquity, and that so many millions more worthy then I am suffer greater misery; and what an especiall favour the Lord does me, that I can all seek to, and trust in him in my necessity; Lord doe but hereby bring me home unto thee, and further my salvation eternally, and it is enough for me, deale as thou pleasest with me; see in his prayer to this purpose, in his daily devotions, and in his sure stay in greatest extremity.

If his estate be, or by Gods goodnesse prove more prosperous,

To take especiall notice of, in heart to acknowledge, carefully

use of his outward estate. 117

to write up and record, reverently to tell to others, affectionately to thank the Lord for his fatherly love, care, providence, assistance and blessing in that his estate is bettered, and his great necessities so remarkably relieved, and that his good and powerfull hand hath so helped, &c. to be the more humble, watchful & upright; not to prove proud, high-minded and puffed up, or to grow the more careless, or to think himself the more secure, or the lesse to esteeme others deserving respect, or to slacken or loose his integrity or piety, or sobriety, or the daily and conscionable performing holy exercises thereby; not to let his hart theron, or prodigally to spend the more, or any way to be misled thereby to any lust, or excesse, to be the more conscionable, temperate and charitable, as having the more to ac-

COUNT

count for, that he may not be transported into any sinne or folly by having the more, to consider the vanity and vexation hereof, and mixed here with in the very best and most comfortable use, that this outward prosperity is not simply a certaine signe of Gods favour, or of our goodnesse; as we see by common experience, for the worst men for the most part in this world prosper best, and the best are most afflicted; that our estate can soone be changed to be worse then it was, yea, to the greatest extremity; that it neither commends our persons, prayers, or any thing that we doe, or that concerns us the more unto the Lord; that it can offord us no comfort, ease or help in any visitation, nor in any wise prevent the same; that it can neither keep off, nor comfort us at the
houre

use of his outward estate. 119

ware of death, nor further us
to Heaven, if not sanctified to
us, and that we have not a san-
ctified use thereof, therefore by
Gods grace to labour privately
before God, and publicly in
the face of the world; to be
more devout, and well gover-
ned, that the blessings God
hath given him, may by Gods
mercies prove blessings to him,
and pledges of the best blessings
to him, that none may say, see
his change of estate hath chan-
ged him to the worse, and that
instead of comforts, they prove
curtains unto him, &c.



*The six and twentieth Vow, and
the second of this maine part.*

To put the Lords blessings to
the best use.

That is,

Carefully to avoid improvi-
dence, unthriftinesse, or
spending beyond commings in;
lavish laying out upon vaine
company, excesse in eating,
drinking, apparell, and upon
all other trifles and unnecessa-
ries; to break off banquetting,
feasting, often inviting, labou-
ring to live within compasse;
yet in Christian manner to use
the blessing of our Lord freely,
for lawfull, seemely, comforta-
ble maintenance, alwayes recei-
ving and using them with pray-
er and thanksgiving humbly
and soberly.

The

The seven and twentieth Vow,
and third of this maine part.

To give the tenth of all en-
crease to the Lord in
holy uses.

That is,

If the Lord ever please to
help him out of debt (for till
then he cannot say certainly
what he hath) and to blesse
him with continuings in, to keep
a strict account of all that comes
into his hands, and to lay aside
the tenth of all lawfull profits
for pious and charitable uses,
as to help to maintaine a Mini-
ster, to further Gods divine
worship, or to relieve such as
are in distresse, &c.

Also,

Carefully to avoid, to break
off, to amend forgetfulness,
neglect

G

122 27 *Vow, to give the, &c.*
neglect, unwillingnesse, backwardnesse, delaying, seeking excuses, dispensing to omit, & the like hinderances in this case.

Yea,

Although profit come in plentifully, yea, so much the more to continue accordingly, dealing herein directly as in the sight of God, who knowes the temper of his heart, and manner of dealing herein.

Doing thus,

To testifie reall thankfulness for blessings received, and sincere obedience to what is required, and to performe faithfully what he hath so seriously vowed, with an assured expectation of a mercifull and plentiful blessing according as the Lord hath promised, and in his good pleasure sees most fitting, remembering that to dare to dodge with God herein is not the way to prosper, but to procure the more misery.

The

*The eight and twentieth Vow,
and fourth of this maine part.*

To avoid Suretiship to the utter-
most he can.

Therefore

SERIOUSLY to consider, and
when occasion requires, not
to forget what a snare, trouble,
vexation and losse it is, as divers
plaine places of Scripture ex-
pressly prove; and if kinsman,
friend, neighbour or stranger
never so earnestly desire it, al-
leadge never so likely reasons
to move him to it, and promise
never so largely to discharge
it, and to secure him never so
much from losse or trouble by
it, and to recompence him ne-
ver so liberally for it; but ci-
vily, friendly, with good rea-
sons, unmoveably to refuse it,
shewing how God in his Word
forbids it, and what inconveni-
ences

ences comes by it; telling them
 he hath absolutely vowed a-
 gainst it; intreating therefore
 upon these good grounds, that
 his deniall be not ill judged,
 but excused; if they be greatly
 distressed that importune it, ra-
 ther to give or lend unto them
 freely, or by some other good
 meanes, to help them according
 to his ability, conveniency and
 best security; if his refusall
 cause their frowns or dis-favour
 wisely to take no notice thereof,
 & rather to beare it; better suf-
 fer that then vexation, trouble
 and losse in consenting to it;
 therefore if it be possible, him-
 selfe never to desire it, or not to
 take it ill if he be refused; re-
 membring (with applying) how
 many he hath known and heard
 to have been extreamly disqui-
 eted, sued, hindered; yea,
 themselves and theirs even un-
 done by it, and cry woe and a-

as that ever they yeelded to it; so pray to the Lord to give him wisdom and government to avoid it, and to blesse him heartily, that he hath pleased hitherto to keep him from it.

The nine and twentieth Vow, and fifth of this main part.

To forbear running into, and to endeavour to get out of debt by all means he can.

Thus,

BY avoyding all needly expenses and surtiship, and by living retiredly & providently, as is before mentioned, and further from henceforth (God assisting) by eschewing too liberall lending and disbursing to others, as far as conscience, equity and charity will suffer, wherein he hath beene so free and unadvised, and much hindered himself formerly; therefore to deny (o-

126 29 Vow, of avoyding

thers that may desire it) hereafter discretely and seriously, and to deale herein plainly, let them take it as they please from him, the rather experience teaching him, that hereby no small trouble hath befallen him, and will come unto him; for either friends or money, or both, are lost, and he must often, even with shame and griefe intreat for, and be heartily glad (and thinke himselfe much bound to them that are indebted to him) to get his owne at all (after many intreaties and long stay) from them, for running further into debt thus.

Now considering

His debts are the onely present most heavy burthen, that even over presseth him; avoyding (as before in this) further increasing of them, that he may by Gods good providence to diminish and get out of them, cause
all

all
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God
will
to be
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supp
him,
can
what
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about
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sees
decl
ply
out

The

The

all possible lawfull meanes to discharge them, to beg of his God often and earnestly that he will please to free him of them, to betake himselte to such promises as in this case may most support and assure succour unto him, to take the best course he can out of conscience to God whatsoever his may seem to suffer hereby, that all may be fully paid that shall be found justly due at his decease, and then not to trouble himself too much about them, but to rest fully perswaded, that the Lord as he sees good can and wil as he hath declared easily, speedily, amply and remarkably helpe him out of them.

*The eighth maine part concerning
Death.*

*The thirtieth Vow, or the last of
all, and onely Vow of this
maine part.*

128 30 *How to be prepared*

To prepare himselfe conscientiously, carefully, constantly for the day of his death.

In this manner :

Among many other, these four main points offer themselves to his consideration chiefly. Viz.

1 How to demean himself in life and health.

2 In time of sicknesse, and at the point of death.

3 Some sound reasons moving to this course.

4 The great benefit following thereupon.

In life and health

By Gods great goodnesse and grace to let himselfe about these two things especially, viz.

1 To make his peace with God.

2 To put his outward estate in good order.

For the first of these :

To pray & to endeavour daily and

for the day of Death. 129

and seriously to search out, acknowledge, bewaile, abhor, protest against, resolve to forsake, fly the occasions of, to beg pardon for, strength to resist and overcome every knowne sinne whatsoever, his especiall ones in especiall manner; those principally that his wasfull experience hath told him, doth or may tell him, have broken, doe, will or may most violate his sweet peace with his sweet God, most trouble his mind, terrifie his conscience, makes him most fear Gods displeasure for the present, and would most affright his soul if he were ready to dye, and had not assurance they were pardoned; so not daring for any respect to persist in any knowne evill impenitently, but seeking of, walking with his God in all things revealed to, and so required of him sincerely and watchfully, cleaving to the Lord

330 30 *Vow, to be prepared*

with full purpose of heart, in all good conscience inseperably; thus dying to sinne, and living to grace daily, the sting of death which is sin unrepented of, may be plucked out throughly, so shall death have no power to hurt me.

Further for this,

f By faith feelingly and effectually, to apply the pardon which his most mercifull Father hath freely promised, and by his Covenant, examples, and according to the goodnesse of his owne nature, infinitely assured in the blood of the Lord Jesus for all his sinnes, though never so many and hainous; that the Lord loves him in his most dearly Beloved, with an undeserved, infinite, unchangeable love, notwithstanding his unmeasurable unworthinesse, extreame weaknesse, and never so great impediments, to looke for mercy and

for the day of Death. 131

grace, the cause of true peace from the Lord of life onely ; often and earnestly to pray to the Prince of Peace, for that Peace that he hath graciously left with and plentifully promised to his ; to consider, be affected with, and embrace what he hath found most to further, or that he daily finds, and conceives he shall find to be most furtherable to the procuring and keeping this sweet peace which passeth all understanding ; to prize this Peace before all the world without it, in any measure injoying it, to be affectionately thankful for it, to be most fearfull of losing it, if it be wanting or decayed, never to be at peace, till it be vouchsafed or restored, nor to give the Lord rest till he grant it ; considering the great settling against all distempers it brings with it, and what miserable disquiet, yea, that nothing
in.

122 30 *How, to be prepared*

in this world can give true content without it; yea, that the remembrance of death is sweetened, and the cure of the feare of death is furthered by it; for having peace with God through Jesus Christ, neither sinne nor affliction, nor death, nor devill, nor hell, shall ever be able to harme us, for our God who hath assured it in spite of all, that all these can make against us, will cause all to procure good unto us.

For putting his outward estate in order,

According to the meanes his good God in his good providence hath afforded, or shall please to vouchsafe unto him, to have especiall care, without delay conscionably and wisely to order all; so that those to whom he may be indebted at his decease may be honestly paid, that none may have just cause to complaine

complain against him, or lose the least by him, that it may appear he hath dealt honestly with every one to his uttermost power, to keep a true and exact account of all he owes continually, to prevent future trouble, disorder and mistakings.

And further ;

As by Christianity and nature he is bound, of what shall remaine (others to whom he was indebted, being paid) to provide for his Family, by appointing every one his portion, as conscience and equity requires, and he with good judgement & sound deliberation (thoroughly weighing the circumstances and his charge) sees most fit, and so far as is possible for preventing heart-burnings, contentions and Law-suits among those of his he leaves after him, and from others against them ; concerning both these poynts of debts

debts, paying and division among his own; timely to make, carefully and constantly to keep in readinesse his Will, or some other writing according to the course of Law, whereby may plainly appeare, what course he would have followed in each particular, and as occasion requires, changing or confirming the same, leaving the good successe of these his honest intentions and endeavours to the Lords good blessing, and which he must often beseech the Lord in the future, as need requires to make prosperous, that none may be wronged, that his may be relieved, and all contentions prevented.

Thus while he is in life and health.

In time of sicknesse,

At the beginning, and as it increases by the Lords assistance, most seriously to search

out

for the day of Death. 135

out what finnes he can conceive to have procured the visitation, or that any way troubles his conscience, to renew the most humble acknowledgement of them, to lament and crave renewed remission of them, and assurance of pardon for them; also more earnestly renewing his resolutions against them, and vowes (if God please to send recovery) no more to fall into them; to ply the promised duty of examination now especially, to find out as neere as he can what finnes are threatned, with the punishment of sicknesse particularly; and to take the same course to be rid of them that is here mentioned already; having thus renewed his repentance and faith, and his peace with the Lord in Christ, to review and settle his will or writing for ordering his outward estate, and then in obedience
unto

126 30 *How to be prepared*

unto, and in the feare of the Lord, to use all lawfull meanes for recovering his health, looking chiefly and onely to the Lords blessing thereupon, without which all is in vaine, humbly submitting unto, patiently bearing of, resting heartily contented with, by no meanes, or not in the least to murmur against the Lords good pleasure towards him; with a sober spirit, meeke mind, understanding well governed heart, settled countenance, Christian and seemly carriage, to demean himselfe under the hand of his God, justifying the Lord, though himselfe be utterly consumed, trusting in him though he should be killed, thanking of him, and laying to heart that so infinitely farre lesse then his deserts he is punished, that he is so fatherly chastised, that mercy in the midst of wrath is remembered,

for the day of Death, 137

pred, that any ease is vouchsafed, that so many meanes of comfort is granted, that a good issue (goe all how it will) is assured, and a sanctified use promised; and that as a Child from a most wise and tender-hearted Father (though the affliction be long and sore) he is afflicted, to beseech the Lord for a right carriage in his affliction; for a sanctified use of his affliction, for a happy deliverance how he pleaseth from the affliction, and so without any more adoe or trouble, with a quiet, well contented mind to await the issue, which belongeth to the Lord onely, and to those that visit him, to speake Christianly.

At the poynr of death,

And the neerer he draweth thereunto, to draw the neerer to his God in Christ, by humiliation, faith, prayer, patience, hope and longing, all through
the

130 30 *Now, to be prepared*

the strength of the Lord, which
against that time he must often
before, and as long as he live
beseech the Lord to give him;
as also to discourse holily, to
call upon the Lord continually;
yea, if it be possible to dye pray-
ing, or with some pertinent
place of Scripture, or some o-
ther godly speech in his mouth,
for his owne more refreshing or
setling, and the exemplary edi-
fication of those most neere and
deare to him, or others that
are about him; to sigh to Hea-
ven, to shew signes his heart is
there, when power to pray or
speake is taken from him.

O Lord my God,

Make me mindfull of my mor-
tality, and teach me so to num-
ber my dayes, that I may apply
my heart to true wisdom; cause
me cleerly to discern and
rightly to be sensible of the va-
nity and vexation of all things
under

for the day of Death. 129

under the Sunne ; Oh let them
no more mislead me, make me
willing to part from them, cause
me to dye to sinne, and live to
thee daily ; cause me to live by
faith and keepe a good consci-
ence continually, prepare me
in my inward and outward man,
yea, every way for thee ; settle
me against all discouragements
concerning the remembrance or
comming of death, yea, cure the
feare thereof in me, make me
willing to leave this, and desi-
rous of a better life, dispose me,
be I never so averse there-from ;
Oh dispose me to wish to be dis-
solved, and to be with thee un-
fainedly, from a sudden unpro-
vided death, good Lord deliver
me ; make me alwayes ready for
thee, that I may bid thee wel-
come, and resigne my selfe into
thy hands gladly ; when it com-
meth to the push, Lord when it
commeth to the push, help me
to

140 39 *Vow to be prepared*

to doe as thou hast granted me
to know, write, purpose and
pray for, and every way else
that thy will and my condition
as a good Christian requireth of
me ; yea, then uphold, governe,
work in, with, and for me ; when
I am weakest and Sarhan busi-
est, that I may not be tempted
beyond what I shall be enabled
to beare ; that I may finde thee
my help in need, my deliverer
thercoute, and that thou receive
me to thy Kingdome of Glory,
Amen.

*These among many other reasons,
moves him to take this course.*

1 Because the Lord expressly
requires it.

2 Because it is most sure and
comfortable.

3 Because to prepare for death
doth not hasten but qualifie it.

4 Lest deferring time present,
he be deprived of time to come;

for

for the day of Death. 141

for who knoweth what sudden and fore changes a day may bring forth.

5 It being most certaine he must dye, and yet as uncertaine when, where, or how.

6 That no outward priviledges can prevent or comfort at the time of death, but this course can comfort, though not prevent.

7 That others as likely to live as himselfe are dead.

8 That the longer we put off our preparation for death, the more unfit we are and shall be to dye.

9 That having in sincerety though weakly dispatched this great businesse, nothing can be grievous unto us.

10 That when the Lord calls for us, we have no more to doe but in peace with cheertulnesse, to give our selves into his hands.

11 That he might give his
mind

142 30 *Vow, to be prepared*

mind the fuller satisfaction.

12 And be the more free to walk in all the narrow way of life to happinesse.

13 That we are most unfit hereto, when sicknesse ceaseth on us, and death threaten us, having then too much to doe with our paines and other distractions.

14 That this work being done the greatest work is done that can concerne us, and that as far as we faile herein, we faile of solid comforts.

15 That it is the best wisdome by timely preparation for our most comfort, to enterraine that which all the world cannot keep from us, and which be neglected will certainly ruine us.

16 By this course we shall much honour God, and benefit others that see, know, or heare of us.

Now for the exceeding many,
and

for the day of Death. 143

and most excellent benefits following this conscionable, careful and constant course, besides what is mentioned before; for more brevity he referres you to those places of Scripture concerning death, and everlasting life, to be found in his collection of Promises, page 33. and 67. where also is more plentifully explained what he understands, beleeves and looks for in both these respects: Oh that my soule could sensibly say, Come Lord Jesus come quickly, ever so come Lord Jesus I beseech thee.

For conclusion of all.

To seeke, depend upon, and await for the Lords onely help and bletting in every reipest.

Briefly thus;

IN the sense of his extreame ignorance, indisposition and dis-

disability to thinke, speake or
doe the least good, and of his
most grievous ingratitude, sin-
fulnesse, unbelieve in receiving
any good, and insatiable prone-
nesse to all evill; to think of
himselſe meanly, to deny him-
selſe utterly, sincerely (though
he can at the best, but very
weakly) to crave of the Lord all
understanding, disposition and
ability to discharge each part
of his duty, and unfeignedly
(though he cannot as he ought,
confidently) to look for all
mercy, grace and good from
the hand of Heaven; because the
Lord God who hath promised, is
most mercifull, therefore wil-
ling; most mighty, therefore a-
ble; most faithfull, therefore
must performe it; be I never so
weak and unworthy, and what-
soever doth or may oppose it;
all onely because he is so plea-
sed, alone for his owne great
glory

The Conclusion. 145

glory, through the al-sufficient merits and continuall meditation of the Lord Jesus Christ, my alone Saviour and Intercessor, through whom I beleeve, and await undoubtedly and seasonably to find it.

Another Exhortation.

Forget not O my soule upon what occasions, and in what manner thou hast vowed unto thy God ; but remember to performe them watchfully, faithfully, constantly, or else thou makest way for all the wrath of God to breake in upon thee ; and consider, Oh consider, it is a most fearfull thing to fall into his hands being angry!

Lord enlighten my understanding, strengthen my memory, rectifie my affections, to know, retaine and chuse ; grant me feelingly to apply, and power-
H fully

145 *The Conclusion.*

fully to practise whatsoever by
thy Word thou hast revealed to
me, that may best please thee,
and that I have thus vowed un-
to thee, for Jesus Christ his sake
I beseech thee, Amen. Helpe,
forgive, accept and bless I pray
thee, Amen. Yea, though I be
as I am, most weake, wretched
and unworthy, for thy mercy
and thy truthes sake, I beg of
thee, Amen.

*My good God, to thy great Name
be all the glory.*

FINIS.

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